THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (REV. 22: 17).

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THE LORD'S SUPPER.

(*Concluded from page 38*).

8. To observe the Lord's supper is a perpetual obligation (we should rather call it a privilege), until He comes; that is to say, as long as the Church is in the world, waiting for His second advent. This is clear from His express command (Luke 22: 19; I. Cor. 11: 24).

The apostles frequently refer to the ordinance under the name of the "the breaking of bread," "the Lord's Supper," and "the Lord's Table." After the apostolic age, the Church members added many names, such as the *Eucharist*, the *Eulogy*, the *Offering*, and even the *Sacrifice*. This latter designation is retained in Doc. and Cov. 59: 8, because the sacrament should be eaten by those only who have a "broken heart and contrite spirit," which is the most acceptable sacrifice we can present before our Lord.

In the Doctrine and Covenants it is added that it should be observed *often*. "It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus" (20: 75). The Sabbath is especially the day for the holy communion (Doc. and Cov. 59: 9, 12).

The Apostle solemnly warns the people of God not to neglect their meetings, when he says, "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10: 24, 25).

IV. DIFFERENT VIEWS.

The Church of Rome teaches that the Lord's supper is both a sacrament and a sacrifice. It is a sacrament inasmuch as, in the

external signs, bread and wine, it contains and conveys certain spiritual benefits; but the character of a sacrifice is considered by far the most important.

Romanists hold that the bread and wine, by the consecration, are changed into the flesh and blood of our Redeemer, as the water at the feast in Cana was changed into wine. The accidents, such as form, taste, color, chemical affinities, and nutritive qualities remain, they say, but the substance, or essence, is different, and the bread and wine remain flesh and blood after the communion. This miracle they call *transubstantiation*.

It follows that they regard the observance of the sacrament as a propitiatory sacrifice, for the expiation of sin. What is offered, they say, is Christ, His body, soul, and divinity, all of which are present under the form of a wafer and wine.

The doctrine of transubstantiation was first introduced in the ninth century, but was not accepted as an article of faith until the fourth Lateran council in 1215. It is founded, not on the Scriptures, but on the philosophy of Aristotle, according to which there is in everything a "substance" that sustains the properties we perceive with our senses, such as form, color, taste, odor, etc.—a theory which may, or may not, be perfectly true, but which, nevertheless, has no bearing whatever on any question relating to the presence of our Lord in the sacrament.

As far as there can be said to be any Scripture justification for this doctrine, it is supposed to be found in the words of our Lord. "This is my body"; "This is my blood." But the Jews said of the bread broken at the passover, "This is the bread of affliction," referring to the sufferings of their fathers in Egypt, although they did not mean to affirm that it was the identical cake which their fathers had eaten, or that the bread broken had been transformed into the original loaf baked in Egypt. They meant to say that it was a symbol, an emblem of the bread of affliction eaten in Egyptian bondage. Jesus also said, "I am the door"; "I am the vine." One of the apostles says, "That rock was Christ." Are we, therefore, to conclude that in each case transubstantiation is taught, so that Christ is changed into a door, a vine, a rock? That would be wresting the Scriptures.

Some of the church fathers seem to have believed in transubstantiation, if that is what Justin Martyr and Ireneus, for instance, mean when they compare the presence of the Redeemer in the consecrated emblems to His incarnation. But others use different expressions. Tertullian says the words of our Lord, "This is my body," mean, "a *figure* of my body," and Augustine says, "The Lord did not hesitate to say, This is my body, when He gave a *sign* of His body." Theodoret says, "Christ took the *symbol* and said, This is my body." So also Clement of Alexandria, who describes the wine as a *symbol*, or *allegory* of the blood of Christ.

The doctrine that the sacrament is a real sacrifice is affirmed by the Council of Trent, as follows:

"Since the same Christ, who once offered Himself by His blood on the altar of the cross, is contained in this divine sacrifice which is celebrated in the mass, and offered without blood, the holy council teaches that this sacrifice is really propitiatory, and made by Christ Himself * * * for surely God is appeased by this oblation, bestows grace and the gift of repentance, and forgives all crimes and sins, how great soever; for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ then offered on the cross, only the mode of offering is different" (Quoted from *Our Brief Against Rome*, p. 100).

The "holy council" goes on to pronounce curses upon those who affirm that a true and proper sacrifice is not offered to God in the mass, and that this ordinance is only one of praise and thanksgiving, or a bare commemoration of the sacrifice accomplished on the cross.

But, notwithstanding the curses, it must be affirmed that the doctrine of the sacrificial nature of the mass is utterly false, and not only that, but antichristian. It was grafted on the church from paganism. There is no Roman doctrine which is more fruitful of evil consequences.

The doctrine under consideration is, as already noted, founded on the doctrine of transubstantiation. It accepts as true the monstrous assumption that the officiating priest holds in his hand flesh and blood, and not bread and wine, and that he can offer these as a sacrifice, as Christ offered Himself on the cross. It follows, that if the priest does not really have in his possession what he claims to have, but bread and wine, there is no sacrifice. He has nothing to offer. The entire ceremony is but a show and a sham.

The doctrine contradicts the teachings of Paul. It avers that Christ must be sacrificed repeatedly. The Apostle says that Christ's sacrifice was offered once for all, and it was not to be repeated. We read:

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many" (Heb. 9: 25-28).

This is the Bible doctrine. There is no need for a repetition of the all-sufficient sacrifice of the Lamb of God on Calvary.

The Church of Rome gives to the lay members only the bread. The Council of Constance, A.D. 1415, is responsible for that change in the divine ordinance, by which it is deprived of its Christian character.

The gospel of Rome is a different gospel from that which Paul preached. It presents a plan of salvation, in every respect different from that contained in the word of God.

The Eastern, or Greek, church observes the eucharist by giving unleavened bread and wine to all the grown-up communicants. They admit infants, but give them only the wine. That church also believes in transubstantiation, but does not worship the consecrated elements, or carry them in processions.

The Lutheran church stands close to Rome in its views on the sacrament. It teaches *consubstantiation* instead of transubstantiation. That is to say, it teaches that the body and blood of Christ are present in the emblems, and received by the communicants. It denies the papal doctrines of transubstantiation, the sacrifice of the mass, and the withholding of the cup from the laity, and also the doctrine that the emblems are but signs and symbols of the divine realities. It takes the ground that Christ, in His human body, is omnipresent, and, therefore, also present in the bread and wine. The presence is so real that, according to Luther, "The body of Christ is truly eaten in and with the bread, so that what the bread does and suffers, the body of Christ does and suffers; it is distributed, eaten, and masticated by the teeth." Whether Lutherans generally have accepted this as true, may be doubted.

The view of the Reformed Church is thus stated by Dr. Charles Hodge, *Systematic Theology*, Vol. III., p. 645:

"The question, What is the act we perform in eating? and What is it we eat? are distinct, though the answer to one may determine the answer to the other. If the manducation is not with the mouth but by faith, then the thing eaten must be spiritual, and not material. Nevertheless, our Lord says we must eat His flesh and drink His blood; and all the Reformed Confessions teach that we receive the body and blood of Christ, although not after a corporal or carnal manner." In answer to the question, What is here meant by the body and blood of Christ? the almost uniform answer is: (1) That it is not the matter of His body and blood. (2) That it is not His body and blood as such. (3) That it is not His glorified body now in heaven. His body and blood were received by the disciples before His death [when the ordinance was instituted], and consequently before His ascension and glorification, and it is not disputed that the believers since the apostolic age receive what the apostles received when the sacrament was instituted. (4) That we receive Christ's body as broken, or as given unto death for us, and His blood as shed for the remission of sins. (5) That, therefore, to receive the body and blood as offered in the sacrament, or in the word, is to receive and appropriate the sacrificial virtue or effects of the death of Christ on the cross. And (6) That as Christ and His benefits are inseparable, they who receive the one receive also the other; as by faith through the

indwelling of the Holy Ghost we are united to Christ, so as to be members of that body of which He is the head and the perpetual source of life. By faith, therefore, we become one with Him, so as to be the flesh of His flesh, in a sense analogous to that in which husband and wife are no more two, but one flesh."

The various views, as here briefly indicated, may be of interest to the student, as showing the absolutely futile struggle of man, when not enlightened by the Holy Spirit, to come to a knowledge of the truth, even when the written word, as recorded in the Bible, is clear and free from ambiguity. The darkness and confusion prevailing regarding this sacred ordinance, is one more proof of the necessity of revelation from God, such as that which He has given to the world in our day through Joseph the prophet, and other leaders of the Church. In the Church of Christ there is no confusion, no uncertainty, because the light of revelation fills it in every part. Where the Spirit of revelation is, there is knowledge, for the office of that Spirit is to take of "all things that the Father hath," and which belong to the Son, and "show them" to the disciples. Under the guidance of that Spirit there is unity of faith and practice.

J. M. S.

OUR CLAIMS.

"Mormonism," as it is called by the world, claims to be the true teaching of Jesus Christ, and, what is more essential still, to exemplify that teaching.

Now, when such a claim as this appears, it is a marvel to me that anyone professing religion will not investigate it carefully and prayerfully. Yet, not only does the so-called Christian world of to-day ignore that claim, but its very highest officers do not hesitate to throw mud, so to speak, at those who make that claim, sometimes without even giving a casual glance at the proofs. Such a course is not only unjust, but savors of something very like fear of the consequence of an unbiased investigation. Certainly, it is not pleasant to have to turn right about face after a long march, and admit that you were going in the wrong direction; and that, too, when you have a guide-book in your hand; but it is a foolish leader who will continue to lead his men into what he has a dim suspicion is a death-trap. Of course, he might plead that he was not sure; but is it not his business to be certain?

What are "Mormon" teachings? Only what you will find between the two covers of the Bible. Read the *Articles of Faith* of the Church of Jesus Christ of Latter-day Saints; there you will get a limited, yet comprehensive, view of our doctrines. I do not intend to comment at any great length upon those articles. They speak for themselves. Their simple directness gains them a hearing. But I feel led to make a few remarks upon the fourth article,

which reads thus: "We believe that the first principles and ordinances of the gospel are, First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." Now, not only do we make that claim, but we have Scripture to substantiate it. Read Matt. 3; Mark 16: 15, 16, which all go to show how scriptural is our claim. Repentance and baptism were taught by John the Baptist. Christ taught the same principles. In Acts 2: 36-41 we find Peter teaching the same doctrine. In Acts 8: 14-17 we learn of the doctrine of laying on hands; also, in Acts 19: 1-6. The doctrine of faith is very clearly set forth in James 2: 14-21, and Luke 13: 3 puts the necessity for repentance very concisely.

Surely, from such testimonies as these, people will not turn away. All our claims can be equally well proved from God's word. Give our claims an unprejudiced study, and pray God to lead you aright.

E. W. F.

JESUS AND HIS ENEMIES.

In following closely the life of Christ, we note how His friendship gradually extends, from three men to twelve, and to all people. How great and intense was His desire to gather all within His friendly influence, that He might assist them and extend to them the saving power He possessed! He sought their friendly response, and in proportion to their approach to Him, and obedience to the gospel, would they be benefited and finally saved.

Christ's treatment of His enemies is on the same principle, and with the same ends in view. He aims, from first to last, to change their enmity to friendship and love. His concern never was for Himself, but for others. Do the evil things the people say of Him, and do to Him, discomfort, or distress Him? No! but that they should be capable of enmity to the last, in spite of His great love and compassion, fills Him with pity and concern.

His effort was to win them to Him, at whatever cost, or suffering, to himself; so, by our Savior's attitude, the old maxim, "An eye for an eye," is superseded, and our enemies are to be loved.

It is not always an easy task to do this. In the parable of the "wheat and tares," Christ explained that an enemy had sown the tares. To love such a character, we indeed need to have the spirit that was manifested in our divine Redeemer. We know that no man could possibly love his enemies to so great an extent without the spirit of the Lord, for the carnal mind rebels against it and cries out for revenge; but with the spirit of the Lord we can forgive them and love them, even as we expect to be forgiven.

To love an enemy is possible, even though we hate his ways and

would fain turn him from them and point ont to him a "higher and nobler" life.

The wondrous influence of Christ's character and work, strange to say, was one of the chief causes of the opposition He encountered, for the Scribes and Pharisees were jealous because of His growing popularity. When our Lord began to preach, the Scribes and Pharisees sent a deputation to oppose Him. We cannot wonder, then, that the strongest condemnation He ever uttered was directed against these "ecclesiastics." He asked them how they could expect to escape the damnation of hell.

Our Savior's enemies (or, let us say the majority of His enemies), were to be found amongst those who were supposed to be pious and religious.

It may also be truthfully stated that the majority of the enemies of the Latter-day Saints, are to be found among the so-called Christians. I say this from experience and am not repeating the words of any "Mormon" elder, for many times I myself have been warned against the "Mormon" elders, by the ministers. Why is this so? Because they see this glorious work progress and know that it will go on; for the Lord has said that His words shall stand for ever, and in spite of all that the enemies have done, they have not been able to frustrate His plans.

If the people of the world knew the Latter-day Saints, as I do, or spoke of them by experience, how different would be their report of this God-fearing people, for the loving spirit they exhibit to every one, both friends and enemies! No matter how the saints are maligned, they extend towards their traducers the spirit of forgiveness. I state most emphatically that these people are indeed filled with the Spirit of the Redeemer. Some say, Why do not the "Mormons" retaliate? But, I ask you, did Christ retaliate? No. He said, "Father, forgive them, for they know not what they do." The servant is not greater than His Lord. Our Savior said, "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake." Then, indeed, these people are truly blessed, for, in spite of all the slander and abuse cast upon them, nothing evil can be proved against them.

They come here with the gospel of Christ. It behooves us, as Christians, to stand and give them encouragement, and to pray that God will enable them to bear with Christ-like patience, all the fiery darts that come from the evil one. Let us pray God to lead us into all truth, and let us search the scriptures with prayerful hearts, that we may come into the light of the gospel.

Hyde. A. ORMROD.

AH! when shall all men's good be each man's rule, and universal peace lie like a shaft of light across the land?—TENNYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 27, 1916.

EDITORIAL.

PLANS FOR PALESTINE.

For some time rumors have circulated in the press to the effect that the Central Powers had assured the head of the Roman Catholic world that his temporal power would be restored, if victory came to them. These rumors have now been, to some extent, confirmed by a declaration issued, it is stated, by the German Humanity League, and signed by Karl Bernstein and Albrecht Hettel, president and secretary, respectively. According to this document, as published, a representative of the League examined closely the economic situation in Bavaria, Wurtemburg, and Saxony, and then spent a month in Rome. After extensive interviews, he reported that it is the common impression in Vatican circles that the Pope has been assured that his temporal power shall be restored, and that a Papal State shall be created in Palestine with the sanction of the Sultan, ceding to the sovereign pontiff the city of Jerusalem, the holy places, and a territorial area, including Jaffa as a seaport, which shall be sufficient to support the dignity of a cardinal-viceroy.

The temporal power of the popes developed in the early centuries, when it became necessary for the pontiffs to exert their influence in behalf of Rome against the invading hordes of barbarians, the Roman emperors at Constantinople being too weak to protect the imperial city. Later, a certain territory was granted to the Roman see, and the pope, as the sovereign of this territory, the papal states, assumed the title, power, and dignity of a worldly prince, in addition to his position as a spiritual ruler. He maintained an army and a diplomatic service, and sent his representatives to every court.

Through the wars for Italian unity, the pope was deprived of his sovereignty over the papal states; but the pontiffs have never recognized the right of Italy to those states. They still claim them. They claim, furthermore, that their temporal power in the Vatican has never been questioned, and that the pontiff, therefore, still is recognized as a temporal ruler, though his undisputed earthly domain is very limited. If the reports are true, the proposition, which may, perhaps, have originated in Austria, is to create a papal state in Palestine, to recompense Rome for its temporary losses in Italy, and enable the pope to seat his representatives in the councils of nations, and through them exercise an

influence upon the temporal and political affairs of the world. This is an exceedingly interesting rumor. If it is true, it gives to the war now raging an entirely new aspect.

At the same time, reports from Palestine are gloomy. The Jews are all suspected of being spies. They have been prohibited from praying at the Wailing Wall because they pray for the re-building of the temple and the establishment of a Jewish state. Djemal Pasha is said to have openly declared that it is the conviction of the present Turkish government that the Jewish settlement in Palestine is detrimental to Turkish politics, and must be destroyed so as to avoid a second Macedonian question. The economic situation is also bad. There is little food and money. There is no petroleum, so indispensable for the irrigation of the orange groves, which must run to waste without it. The locusts have destroyed the crops and fruit trees, and the military authorities are robbing the people as usual. Mr. Lewis Lewin, who was in charge of foodstuffs conveyed by the steamship *Vulcan* from the United States some time ago, for distribution in Palestine, is said to have reported that they desired to take charge of the distribution, allowing the Jews but a small percentage. This, of course, could not be acceded to, and after much bargaining, fifty-five per cent. of the provisions was ultimately delivered to the Jews. They are highly exasperated because the American cruisers bring money to the Jews, and feel convinced that America is aiding Britain in some form or another in order to conquer Palestine for it. It would appear from such rumors, that Palestine has become an apple of contention in this war. Is not that one of the most remarkable of the signs of our time?

We are free to express the opinion that the outcome of this war will be some measure looking to the final deliverance of Palestine, and the independence of a Jewish state established there. The word of the Lord clearly states that Jerusalem is to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and that time, we believe, is near at hand.

The "times of the Gentiles" last as long as the gospel is being preached among them. When the glad message has been offered to the Gentiles, it will be given to the Jews (Doc. and Cov. 90: 6-11). That will be their time. And "then," we read, "cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

We have every reason to believe that the time is near for the gathering of Judah to the Land of Promise, and that the plans entertained for the destruction of the Jewish colonies there, and the delivery of the country to the papal see, are doomed to failure. God Almighty rules the world, and His plans, as revealed in the word of prophecy, are entirely different.

J. M. S.

A SERBIAN PROPHET.

THAT the Lord generally warns His children of coming calamities has frequently been observed. The antediluvian race was warned of the flood, through Noah. Sodom was warned of its fate, through Lot. The Jews were warned through a succession of prophets, and shortly before the destruction of Jerusalem that city was warned by many signs, and even by the voice of one of its inhabitants, of the impending doom. This rule seems to have obtained in the case of Serbia, too, which is now, almost entirely, desolated.

It is reported that in 1868, the year when Prince Michael was murdered, a Serbian peasant ran through the village in which he lived, shouting, "They are killing Michael!" He was arrested, the authorities supposing that he was a party to the conspiracy but during the trial, his innocence was fully established. In the court he foretold the murder of King Alexander and Queen Draga, and the return of Peter Karageorgevitch, and said, among other things, "In the reign of King Peter terrible times will come to Serbia, such terrible times that the people, walking past the graveyard, will look at the graves and say, 'Ah! how happy are they, for they are dead and cannot know these terrible times.'" He added that in King Peter's time there would be a great invasion in a mild winter, and it would be turned back by a general who would be the son of a peasant, and that the decisive battle would take place near his birthplace.

We know of no reason why this story should be discredited; but if this peasant-prophet had spoken under the influence of the gospel, he would not have confined himself to the prediction of calamities. He would have told the people to repent of their sins, and if they had hearkened to his voice, as the people of Nineveh did when Jonah came to them, they might have been spared. The world to-day needs repentance more than anything else.

J. M. S.

THE OLDEST ACTRESS.

THE following from the *Daily News and Leader* of January 14th, this year, may be of interest to the readers of the *Star*:

"Although there may be some discussion as to the oldest actress on the stage, mentioned in our columns yesterday, there is little doubt that America can claim the oldest actress in the world. Her name is Mrs. Emmeline Wells, and she lives in the far Western State of Utah. The widow of Bishop Wells, one of the pioneers and founders of Salt Lake City, she is now in her eighty-eighth year and has long been one of the most beloved and esteemed women in the famous city of the Latter-day Saints."

The Editor might have added that Dr. Emmeline B. Wells is one

of the prominent women of the Church of Jesus Christ of Latter-day Saints. As a champion of the cause of women, an editor and speaker, she is well known throughout the civilized world. She is the president of the Relief Society of the Church, and, notwithstanding her advanced age, fills that position with great ability.

THE REDEMPTION OF MANKIND.

In the beginning of the world, Adam fell that man might be; man is, that he might have joy: and through the fall of Adam death came into the world; consequently, there must be a redemption of mankind. Who but Jesus Christ, the only begotten Son of the Father, could live pure enough, and be a proper sacrifice for the redemption of men? "As in Adam all die, even so in Christ shall all be made alive."

We read how John, preaching and teaching the people in the wilderness the plan of salvation, predicted the coming of the Savior. He said, I indeed baptize you with water, but there cometh one after me whose shoe latchets I am not worthy to stoop down and unloose, and He will baptize you with the Holy Ghost and with fire.

Then, again, the angel Gabriel appeared unto Mary and told her she had found favor with God, and would bear a Son, whose name should be called Jesus, and He would be the Savior of the world.

Lo! the Savior came to earth in the most humble circumstances, as a meek and lowly babe, born in a stable and cradled in a manger. He began at the lowest, so that He might ascend to the highest, and all men should see His good works and glorify His holy name. The angel of the Lord appeared to the shepherds watching their flocks by night, and told the glad tidings of great joy. "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The Savior, in the course of His teachings, taught the people to love their enemies, and do good to them that hate them; and throughout His life He showed us the example of brotherly love, combining the gentleness of the mother with the strength and true manliness of the heart that fears not evil, and walks in the strait and narrow path before God.

But, oh, the pains he suffered! How could people be so blind to the truth of His mission, and crucify Him? Jesus showed His love for His people even to the end, when He told the thief that He should be with Him that day in paradise. So we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He by the grace of God should taste death for every man; and if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.

Before the second coming of Christ, the gospel must be preached to all mankind. The servants of the Lord have prophesied about the condition of the people, during the last dispensation. The Lord spoke thus to his prophet. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This has already come to pass. The great work for the dead is being carried on, in the temples set apart for this labor of the Latter-day Saints. Jesus, speaking to His apostles, said, "For many shall come in my name saying, I am Christ, and shall deceive many; and when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginning of sorrow." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest, coming suddenly, he find you sleeping."

What better example could we have than the state of the world at the present day? For nation is rising against nation, and man is taking up arms against his brother.

Oh, that the people of the world would realize that this is the last dispensation, and turn to the Lord and obey His commandments! Jesus truly said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."

Darlington. L. COLGRAVE.

THE DANGER OF DARKNESS.

WHILE proceeding along the promenade towards our tracting district, to perform our missionary duties, we witnessed, in the distance, upon the sea, a cargo vessel which had run ashore. Whilst it was speeding to its destination, it ventured too near the coast and struck a sandbank. The occurrence was due to the lack of light for the vessel's guidance. Other vessels came to its assistance, to save it from destruction. Many other ships were seen tugging at the one in distress, to help it out of its predicament.

This vessel can be compared to the inhabitants of the world today, who sit in darkness, the darkness here having reference to the spiritual condition which prevails throughout the world. The light is the gospel of Jesus Christ, which they rejected; consequently, they have wandered upon the shores of danger, where destruction is certain. Unless relief comes, they are going to sink, as the stranded vessel, into the sand.

But God, our Father, has sent relief. The light of the gospel has come. Authorized servants of God have been sent to prepare a way by which those who are in distress, owing to darkness, can be brought into the light, just as the vessels made efforts to release the stranded ship. These servants of God are diligently laboring with them. The Lord's purpose is to secure peace and happiness for us, and bring us back into His presence, whence we came.

We have been placed in this mortal probation in accordance with the Lord's plans. We are here to be tested as to whether we will do all things whatsoever the Lord commands us. At the beginning, light was given to Adam and his children to abide by, and by it they were kept in the right course. But when they wandered astray, the light of truth was taken from them. The only way to avoid being destroyed, is to follow the light, which is the light of God, the gospel of our Lord and Savior, Jesus Christ. Obedience to its principles will buoy us up, and enable us to return to the right course.

Lowestoft. BENJAMIN WARD.

ZIONISTS AND PROPHECY.

JEWISH propaganda for restoration to Palestine is apparently gathering force as the great war progresses. The Jews alone of all the races have not so spiritualized the promises of prophecy, that they have lost their historic value. They cling to the belief that, however the war may result, the disposition of the old land in the manner indicated in prophecy will go forward. If we may accept the view of the foremost Zionist journals, their leaders look forward confidently, to the ultimate realization of their hopes. Controlling vast wealth, they are prepared to use all the means at their disposal to find a way to an agreement, with Turkey if need be, providing for the Jewish occupation and colonization of Palestine.

Their dream, as the journals describe it, looks to a "development on a scale which no other nation would attempt. Strangely enough, the fact that Jews are fighting on both sides in the European war, does not seem to complicate the case in their judgment, as they hold to the belief that the same Divine Power which led their nation in the old days, will so overrule the conditions as to bring about the fulfilment of the prophetic promise of national rehabilitation.

For the first time in modern history, what may be called the Jewish patriotic spirit is awakened. The first official flag of Jewry, which flew at the mast-head of the steamship carrying the delegates to the recent convention in Boston, has been accepted as a favorable omen. It is a great hope, suddenly kindled, and one in which a very large proportion of Christians throughout the world have a sympathetic interest.—*Christian Herald.*

WAR.

"NATION shall rise against nation, and kingdom against kingdom." This prophetic statement made by Christ has been literally fulfilled, and war, with all its appalling consequences, surrounds us. The earth is stained with blood, and filled with misery, crime, and disaster. Yes, nation has risen against nation. In this day of advanced civilization, each nation is sending the flower of its manhood to be ruthlessly slaughtered in the most brutal manner, to gratify the ambition of man. Our hearts are rent with the ghastly accounts of atrocious deeds, designed and executed by man, for man's downfall. Truly, "man's inhumanity to man makes countless thousands mourn." Each nation envies and despises the other, and some individuals blasphemously call on God to gratify their desire for revenge. "God grant us victory," is their cry.

All these things help us to realize the condition of the world to-day. Chaos and confusion reign. "What the soul demands, it receives." How plainly this is manifested throughout Christendom. Man, refusing to let God play on the harp strings of his soul, has chosen for his key-note, hate instead of love. This false note is struck by all nations of the earth. The discordant strain of hate, instead of the harmonious strain of love, is instilled into the hearts of mankind.

Amidst all this chaotic confusion we have commemorated the birth of Christ. "Peace on earth, goodwill towards men!" O, the unspeakable contrast of that song and our war music! "They have broken the laws, changed the ordinances, and transgressed the everlasting covenants" of the Lord; hence the condition which surrounds us. When Lucifer, son of the morning, rebelled, he was cast out of heaven, and when man, knowing good from evil deliberately prefers the evil, he brings about his own destruction. There is no alternative. Christ came and gave His life to show His great love for mankind; but man still demands, with precise exactitude, "An eye for an eye, and a tooth for a tooth." The world to-day is floundering in utter darkness; it has lost the strait and narrow way that leads to life eternal.

Of the thousands, or millions, of men who have given their lives in this mighty conflict, how many were prepared for the judgment? How many were clothed in the wedding garment, prepared to meet the Bridegroom? "Some day, thou knowest not how soon, thy soul will be required of thee. What if the Lord called to-day: how would it be? Are we prepared?

The gospel, in all its fulness, has again been restored to the earth. The higher laws have been given, and if we hope to gain salvation, we must obey them. Christ, our great exemplar, marked the path, and every point defined, to where God's own presence shines; but, alas! the world heeded Him not.

In this last dispensation came Joseph Smith, the instrument in God's hands of again restoring the gospel. He sealed his testimony with his blood. Everything possible has been done for the welfare of mankind, and each individual is responsible for his own salvation. "Let us, then, be up and doing, still achieving and pursuing, until life's battle is nobly won."

Derby. DOROTHY LEVY.

COST OF THE WAR.

ABOUT three months ago it was estimated that the war is carried on at the expense of £15,000,000 a day. Of that cost Great Britain was paying one-third, or £5,000,000. In France, Mr. Ribot, Minister of Finance, presenting a bill for the appropriation of £248,000,000, "for the expenses of the last quarter of the year," stated in the Chamber of Deputies that the average monthly war-expenses of Russia are £72,000,000, and that of Germany approach £100,000,000. France is spending daily about £2,000,000, estimators calculating on the basis of the figures of last June, which were £1,740,000 a day. In the judgment of the Boston *News Bureau*, all the active belligerents in the war can not be spending much less than £15,000,000, in aggregate, a day. If we reckon, in addition, says this journal, the indirect cost of the conflict in "property-destruction, waste and loss and diversion, destruction or crippling of human energy, at another fifty millions a day," we have "a gross cost of close to £280 for every second of the war, day and night."

Is not this a strong financial argument in favor of the adoption of arbitration instead of war, as a means of settling international differences?

Two rabbis observed a fox running upon Mount Zion [in Palestine]. Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" asked Eliezer. "I weep," was the answer, "because I see what is written in the Lamentations fulfilled: because of Mount Zion, which is desolate, the foxes walk upon it." "And, therefore," said Rabbi Eliezer, "I laugh: for when I see with mine own eyes that God has fulfilled His threatening to the very letter, I have thereby a pledge that not one of His promises shall fail, for He is ever more ready to show mercy than judgment."—The *London Sunday School Times*.

FROM THE MISSION FIELD.

Releases and Departures.—The following-named missionaries have been honorably released from their labors in the British mission,

and sailed for home January 19th, 1916, per s.s. *Lapland*: Cyrene N. Bagley and Clyde F. Hansen.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on Tuesday, January 18th, 1916, when one soul was added to the fold of Christ, Elder Jesse D. Barlow officiating.

An Appreciation.—Brother Robert L. Dunn, of Kidderminster, sends us an appreciation of the worth and excellent qualities of Sister Ellen Bennett, whose death has been recorded in the *Star*. She was, he says, full of faith and good works, and she went into the Valley of the Shadow with no fear, fully resigned to the will of God. She lived and died a faithful Latter-day Saint.

Changes in Conference Presidencies.—New conference presidents have been appointed as follows: Hull—Thomas M. Argyle, December 28th, 1915; Irish—George Brooks, Jr., December 28th, 1915; London—J. Perry Egan, December 28th, 1915; Nottingham—H. Le Roy Frisby, December 28th, 1915; Leeds—Eben J. Robinson, January 20th, 1916; Scottish—George A. Simkins, January 20th, 1916; Sheffield—John Holmes, January 20th, 1916; Manchester—Irvin Call, January 20th, 1916.

Successful Relief Society Social.—The Relief Society of the Bradford branch (Leeds conference), held a most successful "At Home" on Saturday, January 15th, 1916, which was opened by Dr. Rabagliati, of Bradford, who made a remarkable speech in relation to the war, and the work of the Relief Society. The hall was tastefully decorated for the occasion, and there were many people who, by their presence, took advantage of the opportunity of assisting the great work of the society. An excellent program was rendered by members and friends. The proceeds, amounting to £5 3s. 6d., will be devoted towards sending comforts to our brave men at the front.

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